





Division 1

Sección 7

No.





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THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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VOL. 8.

JANUARY, 1877.

No. 1.

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TOWARDS the close of the year just passed, two fresh laborers were added to our foreign force; one, Miss Leyburn, who is teaching in our school at Athens; the other, Miss Jones, who is to be identified with our Calcutta "Home." Yet the need of further reinforcement presses upon us more and more heavily, until we are constrained to say, almost in the words of the leader of Israel, "Whosoever is of a willing heart, let him bring it, an offering to the Lord."

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FOREIGN DEPARTMENT.

**INDIA—Calcutta.**

*Letters from* MISS BRITTAN.

CUSTOMS OF MOHAMMEDANS IN INDIA.

The morality of the Mohammedans is inferior to that of many heathen nations. In one point the Hindoo has suffered by association with them, for the ancient inhabitants of India had a far higher sense of the honor of women than the Moslem. It was owing to the outrages of the latter that the Hindoos were compelled to adopt the system of seclusion which was the origin of the zenana.

Although the Mohammedans and Hindoos hate each other, yet they copy or borrow one another's superstitions. A marriage is always agreed upon between the fathers of the parties. At the time of the celebration of the nuptials, the bridegroom is conducted in grand procession through the streets to the bride's house, when, after the interchange of presents, a chapter out of the Koran is read, which may be done by any respectable person. Then the bridegroom has to repeat several chapters of the Koran, with the five creeds, the articles of faith, and the prayer of praise, after which he joins hands with the proxy of the bride, when their vows are taken in a prescribed form. The bride must not be present, as this would shock a Mussulman's ideas of delicacy. Sugar candy is then sent to the bride, with a message that she is married, and this often is the first time that she has heard such an event is to take place. The bride is conducted to the bridegroom's house in a palanquin, while the bridegroom generally rides on horseback. On arriving at the door he lifts her out of the palanquin, and carries her in his arms to the house.

The birth of a child is observed with a variety of superstitions by the natives of both religions. The Shasters prescribe a drop of honey to be put in the child's mouth immediately on its birth. Other rites also take place at the naming of the child. The Hindoos name the child on the twelfth day; the Moslem does this on the day of the infant's birth, or on that day week; both consult astrologers about this. On the fourteenth day the Mohammedan's child's head is shaved and the hair offered.

Their funeral rites, which are very burdensome, are alike, though the Hindoo burns, while the Moslem buries his dead. Ceremonies are performed by both during the whole of the first year, while at the anniversary a service is held in honor of all the ancestral names. This one is particularly expensive, as an immense feast is made, and after it is laid out, all the spirits of the departed are invited to come. It is supposed that in about an hour their appetites have been satisfied, and then all that has been provided is given to crowds of beggars that will swarm for hours around the premises in expectation of the treat in store for them. Mohammedans are exhorted most strongly to make their wills before the hour of death. At the hour of disso-

lution, a man versed in the Koran is sent for, who repeats the thirty-sixth chapter, the sound of which is declared to be music to the soul. At the point of death the creed is repeated by some one, and a little sherbert is poured down the throat to aid the departing spirit. Some rich person procures and keeps water for this purpose from Hagar's well. The body is bathed, shrouded, and buried if possible the same day, and is carried by the relatives on a bier. The cemetery is always outside of the town, and on arriving there, the body is taken out of the coffin and exposed to view, while the service is read by any person appointed by the relatives. Wealthy persons build a mausoleum in their lifetime wherein to be interred. In carrying a body to the grave no one would think of such a thing as walking in front of it, as that place is supposed to be left for the angels.

In one point Moslem and Hindoos were strongly united, and that is the most terrible of systems, that of Thuggism. The Thugs were a secret society, banded together for the purpose of murder and plunder. They were supposed to be devoted to the worship of the goddess Kali, a hideous monster, a demon of cruelty, who delights in murder and bloodshed. Thuggism was hereditary, for only occasionally was an outsider admitted in their ranks. Men of all ranks and classes belonged to this Society, but it was kept so secret that a man's nearest friends knew not that he was a Thug. The English Government have nearly rooted out and destroyed the system, but how it could have existed so widely spread all over India seems a miracle. It exists in a slight degree in the territories that are as yet governed by the native princes. In India, as the people are divided endlessly into tribes, castes, and professions, and the Thugs belong to each, and move in all portions of society, they can communicate with each other from village to village. It would then soon be known that certain travelers would be near a town at such a time, when it was very easy for a Thug to join himself to the party until some suitable time and place appeared to consummate the murder. The victims were offerings or sacrifices to their goddess, and she kindly permitted them to appropriate the plunder. In very ancient histories of India there are some traditions of the existence of this sect, but none were discov-

ered and punished until the reign of Akbat. They were not more fully known until the year 1831, when the idea was entertained of its being widely spread. Then such intense horror took possession of the English that the most vigorous measures were used to exterminate the sect.

#### SERVICE OF SOUND.

The poor natives of India have so many superstitions that they live all their lives long subject to bondage. They say that eruptive diseases are seven sisters (goddesses), of which measles is called the youngest sister, as it is generally very light here. When any one of these diseases makes its appearance in a neighborhood, all the people in that locality get drums, trombones, and all sorts of noisy instruments, and make a great disturbance in each house where they seek to propitiate the goddess so that she will not come to them. If the measles appears, they must give the child no medicine to drive it away. We have lately been troubled by some very religious neighbors on either side of us, and their being so devotional is really a great annoyance. When a Hindoo is very devout, he must have his Takoos, or household gods, awakened each day, and put to sleep each evening with music, of which they think the gods are very fond. Now their music is the most horrible and unearthly din you can possibly imagine. On one side of us now they put their gods to sleep about seven in the evening, and awaken them at the same time in the morning. On the other side of us they put them to sleep between ten and eleven at night, and awaken them at about five in the morning, and sometimes the gods are very refractory and will not be awakened or put to sleep, and they keep up the horrid din for over an hour.

#### THE IDOL'S HOUSE.

In visiting one school taught by our native women, I found it was held in the part of a house which is used for the celebration of a festival or poojah, and is therefore called the "God's House." It is a large, commodious, and cool room, capable of holding over a hundred children. It is always a very pleasant thought to me that in many of these rooms, dedicated to the worship of heathen deities, so many little children should be gathered to learn about



the true God, to read His word, to pray to Him, and to sing His praises. I trust that in very many of these places the idol Dagon may fall in the hearts of these little ones, and the presence of the true God be acknowledged. On some benches we found the children waiting, book in hand, and welcoming their teacher with many pleasant greetings. After each class had read and spelled, all of them recited the Catechism, many Bible verses, and a verse of the "Old, Old Story" in Bengali. The teacher kept pretty good order, which was no small task, where not many of the little ones were over four years old. I was very much pleased, and warmly commended her for her diligence and care of the little ones.

One of our missionaries was teaching in one of her zenanas, and began questioning her pupils on the Catechism. The Catechism we use is a very simple one, beginning with "Can you tell me, child, who made you?" As she questioned the pupils, they several times hesitated in answering, when a young woman, a stranger who was sitting by, would immediately answer. She then found the young woman knew the whole Catechism perfectly. She asked her where she had learned it, and the reply was, "In one of your little schools eight years ago." She had had no teacher since that time, but remembered it all perfectly. Is not this encouragement? The seed has been sown. Now God alone can give the increase.

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*Letters from MISS STAIG.*

A CONTRAST.

A few weeks ago I was asked to teach the ladies in a large house in "Chore Bazan, or Thieves' Garden." Not a very aristocratic neighborhood, you will think, but most of the houses in the street are large and imposing looking, and belong to wealthy native gentlemen. I found that there were three ladies and a little girl who wished to be taught. They did not care much about learning to read, but to make fancy-work. I told them that we never taught in any house where the people would not hear us read the Bible and talk to them of our Saviour, and that they must study the

books that we gave them. They agreed to all this, and a day in the following week was named for our first lesson. I find they take quite an interest in their studies, but they are very much more fond of their fancy-work. The two older girls read the Testament and "Peep of Day;" the other two have only just begun the First Primer.

These people are very rich; they have a little room fitted up as a reading-room; a marble table, sofas, and a few choice engravings give the little place quite an English aspect. There is a drawing-room, too, on the third story, the floor of which is paved with marble, and in it are sofas, chairs, chandeliers, and pretty pictures in profusion. I asked the ladies if they ever used this room, and they said: "Oh, no; it is the Babu's room, and we could not be where the men are." They enjoy but few of the comforts of their father's home, for even in the wealthiest families the women's apartments are meanly furnished. One would imagine that such a rich man would endeavor to give his daughters a good education; he allows me to visit them because it costs him nothing. I proposed sending them a teacher who would come daily, as I can go but once a week; he would not agree to this, as he must needs pay the daily teacher.

Although we sometimes meet with women in wealthy families who encourage us greatly with their ready attention and their interest in holy things, still it is the humble poor who most eagerly receive us. You know even in our Saviour's time it was the poor to whom the Gospel was preached, and the poor who heard Him with gladness.

During the Poojah or festival holidays, we found that in many zenanas where we teach, the families have not taken any part in this worship. Of course it would be difficult to say whether this is one of the results of Christian instruction now so widely diffused throughout the country, or whether from motives of economy. All the little girls during these holidays dot their brothers' faces with wet sandal-wood powder, but I do not know the origin of the custom.

*Letters from MISS COLES.*

## WORK AMONG THE LITTLE ONES.

One of my pupils very kindly offered me a room, without payment, for a new school, for she thought many children in her neighborhood would be happy to come. I began a few months since with ten, and I have now about fifteen. None of them knew anything of their letters, but now a few can read from the first book, write a little dictation, and commit a few verses to memory. Not long since I was called into a new house, as the servant said the Babu wanted his little girl taught. The child's father came up to me, and said, "Do not teach her religion, for we are Brahmins." I said I was very sorry to hear him say so, for I am sure the women would make better wives and daughters if they were only Christians, and we would teach nothing but that which would make them happy here. After this he looked very thoughtful, and said he would think over the matter and let me know. Two weeks passed, and I was afraid the Babu had forgotten all about it; but one morning when I was teaching in one of my houses, two little girls came in and said that they were going to learn with the "mem sahib," and I found they were the children of the man with whom I had spoken a few weeks since. I should be delighted if he would let his wife learn also. His children seem very bright and must have been to school.

Lately, I have had great encouragement in my work. When I was teaching to-day, in one of my houses, the old mother-in-law came in and said, "I have come to hear the stories you tell them out of the Bible. The Bo was telling us about it after you left." I had told them the story of the flood, and it interested them much. This old woman seems anxious about herself. She said, "How am I to get to Heaven?" I told her of the story of the Cross, and the love of Jesus in coming to die for us. She seemed interested and said, "Go on, it is all so beautiful." When I was leaving, she told me she was coming every week. I have great hopes for all this family, as they seem to be searching after the truth. I was in another house two weeks ago, and I was told the Bo was not to read any more, her husband had forbidden it. I was very much grieved to hear of it, and begged of her to ask her husband. She said, "He won't listen to me, but you write a few lines on my slate

and I will give it to him." I did so, and last week when I called she was so cheerful and happy, and said, "Your letter has had the desired effect, for my husband thinks you must be fond of me to take so much trouble."

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*Letters from MISS HATCHELL.*

EARNEST LISTENERS.

A few days ago, being in the neighborhood and having time, I called at a house where a Bo had given up reading. The excuse given was, that she had gone home to her mother for a time, but I had heard that some of the men in the house objected to Christian teaching. The women from all parts of the house seemed glad to see me, and, having brought me a chair, all sat down on the ground around me. A stranger began asking the usual trifling questions, and while I was thinking how I could lead their thoughts and talk on better subjects, one of the old women of the house stopped the other and said to me, "Now talk to us about your God; I want to hear you speak about Him." You may imagine I was thankful for the opening given me. I began, and was so glad to see there was some earnestness in their questions and attention. When I spoke of God's love to poor sinners, nearly all joined in the conversation and asked questions. The little Bo, too, made her appearance. At last, before leaving, they told me there was an old Babu whose advice they felt themselves obliged to follow. This old man had seen me once a week, had asked questions, and had strictly ordered that the Bo should stop learning, unless the Babus were willing that all in the house should be made Christians. The mother-in-law said that neither she nor the Bo's husband had any objection, but would be glad to have the girl taught, but they did not dare to offend this old Babu, who seems to have great power in the household.

In another place, I have four women who come together for their lessons, and always have five or six visitors to see me. Two of the party are mother and daughter. The latter had attended school before her marriage, and can read, and the mother, who has only lately begun, listens with pride and admiration to her daughter, saying, "There is not much more for her to learn." She has read many books, but scarcely understands half her lessons.

**INDIA—Allahabad.***Letters from MISS ANTHONY.*

## THOUGHTFUL QUESTIONERS.

A woman who, although not a pupil of mine, is a relative of the women whom I teach, being a widow, seems to do all the work, especially the cooking. When I first visited the house, she, with the mother and mother-in-law of the Bo, used to come and stand near while I was teaching. One day the mother asked me to sing. They all listened very quietly when I sang of Jesus, excepting the mother-in-law, who became quite excited on the subject of their gods. The others made her sit still and listen to the rest of the singing. After that, every time I came to the house the widow would come and ask me to sing to her, but as soon as any of the others came into the room she would go away.

One day she came in while only the Bo was present, and asked me to explain to her all about my religion. I did so, and she seemed much interested in all I said, asked many questions about Jesus, and acknowledged that her idols could do her no good. Poor woman, she seemed thoroughly in earnest, and anxious to know the true way to Heaven. She is evidently afraid of the other women, for when the mother came in, and inquired of what we were talking, she immediately walked away and left the Bo to reply. I have tried to persuade her to read with me, but she says she has no time. The Bo herself is now becoming interested in the "Peep of Day," which she is reading. To-day she said to me, "Was it for us Jesus died? How much God must have loved us to give His Son for us!" She is very young, only about eighteen, and has two children, the eldest being about four years of age. She is a bright, sprightly woman, but much too lazy to improve in her lessons, which are only prepared as she feels like it. She looks quite surprised when she has an imperfect lesson, and says, "I can easily learn them quite perfectly, for I have nothing else to do all day."

Some weeks ago a Bo, who was a very great favorite of mine, told me that her stepson and her nephew were soon to be mar-

ried, and as the little wives would come and live with her, I should have two more pupils. She was much pleased at the idea of having the two girls with her, as she is very fond of children, and has none of her own. Suddenly she went away, and I was told she had gone to Benares to be present at the wedding of the two lads. Every week I went as usual to the house, hoping that she had returned, but each time would find the door locked. After about a month the door was opened, and I saw some strange Babus sitting in the veranda. They invited me to come in and teach the brides who had recently come there. I accepted the invitation with delight, thinking to see my Bo, but was again disappointed. The two new pupils are very bright girls, and are about seven and nine years of age. With them was an older woman, whom I had never seen before. I asked for my Bo several times, but received only evasive replies. The Babu himself gave no satisfactory answer.

A few days after this, one of the missionaries happened to be passing, when the Babu, a very benevolent-looking old man, called her in and said he wanted the two brides taught. She knew that I had taught in that house, and had seen the Bo, in whom I had been so much interested; therefore she asked him where this Bo had gone, and when she would return. The Babu replied in a grand manner, waving his hand the while, "Oh, I have two wives; I have sent her away; I have got this one here; we have sent her back to her father's!"

The women are generally very particular, and will not read at a friend's house, even if there is but a very narrow lane which divides their houses. But if the places are so built as to be only divided by a wall with a door communicating between them, they have no objection to reading together, unless they happen to have had a quarrel with each other.

The Bo in whose house I teach is quite a young girl, yet the other Bos who are older look up to her because she is a *Brahmin*, and they are of a lower caste. They are very friendly, however, and are always willing to help each other. The Brahmin Bo is the most intelligent of the three, and although at present she is behind the others in her studies, she will soon be far in advance of them, for she takes great pains in preparing all the lessons which I give

her. When the others do make such an effort it is but a short lesson that they are able to prepare. Again, these Bos are apt to have forgotten the Bible lesson soon after reading it, while my Brahmin Bo always remembers what is read, and answers promptly and correctly.

In a Hindustani house I have six pupils, four of whom are children. They are not at all bright, and make but slow progress ; however, they are progressing little by little. One day I gave the Bo a tract comparing Christianity and Hindooism. The next time I saw her she told me she could not read that book, as in it God was spoken against. When asked to explain herself, she replied : " Jesus Christ says that He is God, and that there is none other, and this was speaking against '*Ram*.' " I then repeated to them the story of Jesus Christ, but although they agreed to all I said, the words appeared to produce no real effect.

In another house I have one little girl who is learning Bengali, which will be rather difficult for her, as she speaks Hindustani. When I first went to teach her, the house and her clothing were very dirty ; I spoke to her frequently regarding it, without at first producing any change. Recently they have removed to another house, equally as dirty as the former one, but after visiting her here a few times, I was pleased to find that she is trying to be more cleanly. Her room is now kept swept and tidy, her sarree is clean, and her book and slate are always in readiness on the day when she is expecting me. I have now reason to hope that she will improve in her lessons.

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## MAURITIUS—PORT LOUIS.

### *Letters from MISS KIMBALL.*

By a physician's advice, Miss Kimball was induced to take a long sea voyage for the improvement of her health, and thus writes of her visit to the Mauritius :

#### ON THE INDIAN OCEAN.

We left Calcutta the 8th of July, and in two days were out in open sea, expecting a run of forty days only to the Mauritius. But

July is one of the worst months in the year in the Bay of Bengal. With strong head winds, heavy seas, and squalls which made ribbons of our sails, we made haste rather slowly, and were about three weeks going from the mouth of the Hoogly. We were quite pleased to smell the land, and look upon a rather picturesque shore, with low mountains rising in the background, and had ample time to daguerreotype the view upon our remembrance, as just then a calm fell upon us, and for three weeks we gently rose and fell upon an oily sea, apparently in one spot. We seemed enchanted, and with a slight effort of the imagination could fancy ourselves a part of the "Lost Gallen," or on board with the "Ancient Mariner."

The equatorial glare and heat were intense, and the hours of daylight stretched out into indefinite weariness to us all ; but when the night came we forgot it in the humid freshness of the atmosphere, the pleasant sound of the water lapping the vessel's sides, and the splendor of the strange constellations in the soft blue depths above.

I was very well all this time, having no sooner breathed the vivifying saltness of the sea than my health improved, and I was able to fill up the days with various employments. Not the least interesting was a daily school in the fore-castle, where I taught three out of our four European sailors reading, writing, and arithmetic. They were very anxious to learn, although they at first declared education of no use to a common sailor, and a common sailor could never be anybody anyhow. There are no Christians among them, but in all our talks on this most important subject of salvation, they seemed to feel their need, expressing themselves with great softness of heart. They are very ignorant of the things that pertain to their peace, and having freshly supplied them with Bibles for their next voyage, let us pray that they may read them and be taught of the Spirit.

A storm helped us over the line about the 5th of August, and soon after catching the trade winds, we had the longed-for experience in real sailing, fair breezes filling our canvas, and our graceful ship moving like a bird over the wavy pyramids. Making now two hundred miles a day, we quickly reached the haven where we would be, and almost before we were ready were anchored in Quarantine before Port Louis, the chief port of the Mauritius.



Two days later a pilot took us into the harbor, and the town could soon be plainly seen from the ship's deck—picturesque for situation, but seeming almost crowded into the sea by the fantastic-shaped volcanic mountains dropping down behind.

## ISLAND EXPERIENCE.

We brought letters to the Rev. Mr. Schurr, whose daughter, now lying in the restful cemetery of Beaux Bassin, was not long ago a member of the Home, and only left us to come to her father's assistance in the Bengali work here. It was an agreeable change, after fifty-seven days' sojourn on ship, to Mr. Schurr's pleasant, hospitable home, with all our belongings. His family entertained us with exceeding kindness; the Bishop and Archdeacon would gladly have done the same; altogether, since we started from home up to this moment, "our cup has run over with benefits" from one source and another.

Through the kindness of the Bishop, we have met many pleasant people and seen much of the island, which, some fifteen years ago, was called the "Gem of the Sea." This was before the "fever" came, which devastated it and which still lurks in its most lovely and apparently safe localities, caused, it is said, by an over-crowded population, and the felling, to a large extent, of the virgin forests. It is still beautiful, having the charm of striking contrasts, a singular combination of softness and austerity. The mountains, of which there are three groups, beside isolated peaks, are peculiarly formed as with a design to be picturesque only. Deep ravines gash the landscape, rivers run over stony beds, plantations of growing and ripened canes add their rich, green color, and all around is the sea. The centre of the island is the most healthful, being very high, and supposed to be the remains of an ancient crater, portions of the external wall still remaining. Altogether, the island is unique, physically unique, as to its representation of all the nations on the face of the earth.

We have seen something of the native work here, though not so much as we would wish, as we have not been so well on shore as on sea. However, we have seen the need of money and helpers here almost more than in India. The population of this spot of

ground, only 30 miles long and 25 wide, is 320,000, 220,000 of these being Malabars, a general name for Arabs, Bengalis, Hindus, Malagash, and Africans, and all told, there are not more than a dozen Protestant pastors in the island, including the Bishop and Arch-deacon, who were formerly missionaries in South India. Mr. Schurr, who is now doing chaplain's duty, is missionary to the Bengalis, and hopes soon to go to his work of breaking "fallow ground" at Rose Belle, on the far side of the island. Mr. Ansoerge, a German missionary, who has been here many years, has done much successful work here, and with his faithful, blessed assistant, a converted Ooria, has received into the church 2,498 members within the last 25 years. He has a large congregation of some 600 Bengalis and Hindoos, but only about 60 are communicants. These people, whom Mr. Schurr says are examples to European Christians, do not remain on the island, as they are coolies, constantly returning to India. We hope to do good among their people there, this being a sort of gate-way through which hundreds come and go yearly. The missionaries here, as everywhere, have difficulty with the Romanists, who really have possession of the land and omit no opportunity of adding to their reputed numbers. Alas, they teach these poor heathen nothing; as one said to Mr. Ansoerge, when he asked him, "Are you a Christian? I see you wear the medallion of the Virgin and child." "No, I worship Mary, but I am no Christian. They have taken away my old gods of stone and wood and given me a good goddess Mary to worship, but I do not know what you call Christian."

A very flourishing school, under the charge of this earnest man, was once nearly broken up by the priests representing to the parents that suddenly, some day, the children would all be baptized in a mass and made Christians. Strange that a Church which has furnished to history some of the brightest examples of piety and devotion to the Master, should now be such a hindrance to His kingdom!

A dreadful custom prevails here of selling girls presumably in marriage, over and over again, if high prices can be obtained. For instance, a man sells his daughter, aged eleven, twelve, or thirteen, to an applicant who wishes to secure a wife, to-day; and a month later, another, making a higher offer, a quarrel is promoted between

the first parties. The girl runs away, finds shelter and protection with applicant number two, until a third, perhaps with more money, comes along. Bitter quarrels grow out of these transactions, and murders are very frequent. Morals all over the island are fearfully low, and we were shocked at the insights which we had into social life.

We visited an orphanage, under Mr. Anson's charge, where the preservation of girls from such horrors is a special object, and while listening to their singing, reading, and intelligent answers in English, Hindoo, and Bengali, to questions in the Bible showing their thorough understanding of its precious truths, I could not help wishing that it were my privilege to give toward the extension of such a work. I thought if our people at home could see with their own eyes these contrasts of deepest degradation, with developing soul and intellect, they would deny themselves to the utmost to send all needed assistance to this spot.

These people are very accessible, there being no caste prejudice to contend with, and there is a Macedonian cry for workers. Hindi is the language most spoken, and North India missionaries, who can not endure that climate, find a better one here and a field not unlike that which they have left. As there are many Tamils also, South India missionaries are sent over to them, and all are under the auspices of the Church Missionary Society, and the Society for the Propagation of the Gospel.

#### A HALLOWED SPOT.

The most interesting spot on this island to an American is the grave of Harriet Newell, in Cassis, one of the cemeteries of Port Louis. This is about a mile out of the town and is approached by an avenue running along by the sea, of which we get glimpses through the thick, growing casnerinos (a funereal tree something like our larch), but which is spoiled by the stone-cutters, who have taken up both sides for their business. The road is thick with fine, white dust, and the sounds of hammer and chisel drown the soft splash of water on the sandy beach close by. As we drove to the gate, early one morning, an attaché of the place came up, of whom we doubtfully asked if he could show us where an American missionary lady

was buried. "Oh, yes," he said, "heaps of people comes here and inquires for this," and leading, we followed reverentially, picking our way along the narrow streets of this most thickly-populated city of the dead. An iron cross stands in the centre, just back of it, under the shadow of a variety of palm; we stopped, and leaning on an iron railing which encloses her grave, read with swelling hearts: "Sacred to the memory of Mrs. Harriet Atwood, wife of Rev. Samuel Newell, Missionary at Bombay, born at Haverhill, Mass., U. S. A., Oct. 10, 1793, died after a distressing voyage from India to this place, Nov. 30, 1812. Early devoted to Christ, her heart burned for the heathen; for them she left her kindred and her native land and welcomed dangers and sufferings. Of excellent understanding, rich in accomplishments and virtues, she was the delight of her friends, a crown to her husband, and an ornament to the missionary cause. Her short life was bright, her death full of glory. Her name lives in all Christian lands, and is pleading with irresistible eloquence for the heathen."

It was an inspiration to us, not to win for ourselves such an "In Memoriam," but to have our hearts on fire continually with zeal for the salvation of souls, especially of those we teach day by day. The grave is after the fashion of Eastern countries, walled up with masonry and covered with a large flat slab; a kind of prison house it seemed to us who love the graves growing green over a lowly mound of earth, but without its prisoner. We scattered flowers of oleander, rose, and heliotrope over it and cleared away the weeds as for a dear, dead friend, and with a silent prayer for more entire consecration to Christ, and a more single eye to His glory, went away. Since then, we have been several times, and it was our privilege to have the enclosure put in perfect order, the lettering repainted, as well as the iron railing, and supports upon which the slab rests. Perhaps, sometime, somebody will do this for us, also sleeping far away from home and country, but happy they who die in such service.

We are glad to have been here, but equally glad to get away, as the spring is now advancing to summer. We expect to sail tomorrow by the English ship *Neva*, and hope and pray for a quick return to our pleasant home and work.

**JAPAN—Yokohama.***Letters from MISS CROSEY.*

Our ladies are all as busy as possible in their several departments. We all find Miss McNeal a most valuable and pleasant co-laborer, and all moves on as harmoniously as possible. One sad thing I can hardly realize to be true. Hara, who was Mrs. Pierson's first scholar, and has been in the school for nearly five years, came back to us after the vacation, looking very sick, but insisted that she was well enough to study. The physician now thinks one of her lungs is much affected, and that she has also dropsical symptoms; and though he is unable yet to speak very positively as to her disease, he gives but little hope of her recovery. The thought of losing her is a great trial to us all, and especially to Mrs. Pierson, of whom she has always been a special favorite. As Hara was anxious to go to her mother, who also wished to have her with her, Mrs. Pierson took her to Tokio yesterday. She has not before given up school for a single day, and attended regularly to the last, so that it is hard to realize she is so ill. One other of our dear girls is going to leave us to live in Tokio with her father, who is old, and needs care, her mother being dead, and her brother, who has formerly taken charge of the old man, is going to America. We trust some other arrangement may yet be made for her.

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*Letters from MRS. PIERSON.*

## VISITS TO GOVERNMENT HOSPITAL.

I have many invitations to hold religious meetings and address the people on the subject of our blessed religion. Having been acquainted with several patients at the Japanese Government Hospital, I appointed a Sunday on which to speak to the inmates there. They gathered at the stated time in the large room where the physicians assemble for consultation, until it was quite full of eager, interested listeners. The following Sunday, the two Scotch ladies, who are on their way to China, stopped here for a little while. As their singing was delightful, I asked them to go to the Hospital

with me and sing their hymns. They did so, and I explained the sentiment of the hymns in Japanese. Again the place was full. The third time I went, I took for the subject of my discourse, "Is there no balm in Gilead?" There was no diminution of interest, but many pale faces and sad eyes looked brighter and more hopeful as I spoke of the loved Physician and His wondrous healing power. But the next day I was saddened by receiving a message to this effect—that the Government would not allow meetings to be held there for instruction in the truths of Christianity. But I am thankful that I was permitted to sow a little seed, and pray that it may bear fruit to the salvation of souls. The Government is endeavoring to decide between Protestantism and Romanism. Oh, that they may be guided aright in their choice, and that they may receive the pure truth as it is in Jesus!

Our pupils have returned after vacation, and are, we trust, progressing in heavenly wisdom, while endeavoring to acquire knowledge.

My sojourn in the mountains during five weeks and a half was delightful. I held meetings in my room twice a week, which were generally well attended. The Christians there still hold fast the profession of their faith. As the season was exceedingly hot, and as Miss Guthrie came, and afterwards Miss Crosby, I did not go about much to hold meetings, but labored a little in that immediate vicinity. One afternoon I gathered some children in my room to teach them about Jesus, but when their teachers heard of it, they threatened to punish any who dared to come, and the result was only those who were not attending school came to learn the Truth. Their teachers are priests, and in that way showed their hatred to Christianity. The Emperor and Empress came to Miyanoshata, and in the neighborhood of the hotel we went to sing our Christian songs, but it was impracticable, as no foreigner was permitted to approach nearer than Ashinoyu, from which point our loudest notes could not even be indistinctly heard. I held a very interesting meeting at Ashinoyu, at which there were some sixty invalids present. The eagerness and earnestness with which they listened to the Truth was indeed delightful.

**CHINA—Peking.***Letters from MISS COLBURN.*

We have been so favored as to secure a Christian teacher, who lives in our courts, and conducts morning and evening worship, besides instructing us in the study of the language. Our Sabbath helper preaches regularly. Chuma has been before the Church for admission, and passed a satisfactory examination, but her husband objects to her receiving baptism at present. As she was expecting at once to receive full communion, it was a sore trial for her; but she says, whether in the Church or out, she shall never give up her faith in Christ. She fully believes that her husband will yet not only give his consent, but will himself unite with her. We are striving to give those connected with us every advantage for religious instruction in our power.

September has been one of the loveliest months we have spent in Peking. With the opening of school, an increasing interest has been manifested. Three pupils, who have been added since our arrival, have commenced reading Scripture at our family service. Preparations for the coming winter have absorbed much time and labor. I wish you could scan our daily operations, and witness the brightening faces of the girls as new truths are dawning, and could listen as they repeat with us the Lord's Prayer, and passages of Holy Writ, or could attend our Sabbath worship, where not only our household gather. Some have not only never heard a sermon, but are surprised to learn that one day in seven is set apart for the worship of the One True God. These and similar scenes would cause your hearts to rejoice that you have a mission in this vast heathendom. The consciousness that our Father is not unmindful of the least act, inspires our faith and courage. Though the full harvest may not yet appear, we have the precious assurance that "in due time we shall reap if we faint not." We are gaining new experiences among this people, and in the face of prejudices and difficulties are doing what we can.

*Letter from MRS. CULBERTSON.*

From a private letter by a former missionary in China, we extract the following appeal for Chinese women :

“ I would that every Christian woman could know the wrongs of heathen women as I know them ; could hear, as I have so often done, the sorrowful wail that their life was ‘ bitter,’ ‘ *bitter to death,*’ they would need no other incentive to unite together in the blessed work of carrying them the Gospel. My heart is full of the sorrowful theme, and burns within me as I think of their wretched lives, sad from the crime only of being a woman. Hence every wrong heaped upon them is an insult to every woman as well, whether in heathen or Christian lands. The treatment is an insult to our sex, as they are regarded as without a soul, murdered sometimes at birth, unworthy of a name, kept in bitter ignorance, not allowed to eat with husbands and sons, and even the very name of wife lost in that of daughter-in-law. This should stir the righteous indignation of every Christian woman, and make them determine in the strength of the Lord to break their cruel bondage to Satan.”

THERE are thirty-three thousand letters in the Chinese alphabet ! But the Chinese can scarcely be said to have an alphabet, because they do not spell their words as we do. Their words consist of one syllable, pronounced by a single utterance of the voice. Each word, however, is a sort of picture, supposed to indicate its meaning, with certain marks to show the beginning and end of its sound or pronunciation.

China has about two hundred dialects, each word of which has its own peculiarity of sound ; but the *one* pictorial language answers for the whole.

Some dialects in China are spoken by eight or ten millions of people, and as a general rule a Missionary need not learn more than three thousand words, if he confines his labors to a single province. But no one should dream of going out to China as a Missionary if he has not a good ear for music, because the words have so many *tones*, and a word spoken with one tone has a different meaning from what it has if uttered in another tone.

One day a Church Missionary near Canton told his servant to bring him some cold fowl for dinner ; but he pronounced the word for “ fowl ” in the wrong tone, so his servant ran off to the church and brought all the Bibles and Testaments !

Although there is a danger of such blunders, yet, any one who can easily distinguish the sounds of the gamut, can with ease learn a local dialect.



**GREECE—Athens.***Letters from* MRS. FLUHART.

Now that we are settled in our new quarters for a time, I must tell you something of it. The house is a two-story building, above a good basement, where we have our dining-room, kitchen, and two school-rooms. On the first floor we have three school-rooms, one of the rooms answering the purpose of a business reception-room when not occupied with classes. There is also a small room, formerly used as a kitchen, which we use for classes when necessary. Above we have our parlor and four bedrooms, and you would wonder, did you know the size of them, that we have sixteen persons in them. We have four new pupils in the house, making now twelve. We have a small garden, and the children enjoy taking care of it. Miss Marie, the teacher of sewing, superintends it, and does it well, as she does everything that is given her. The school is running smoothly, and I made my first attempt yesterday in giving a Bible lesson in Greek. Of course I find it extremely difficult, but the girls are patient and kind, and by degrees I hope to reach a point where I can make plain to them the precious truths. Our family now numbers seventeen at the table, and all seem very happy. Madame Dufour, our assistant in French, thus far surpasses all my expectations. She is a thorough teacher, exemplary in the house, and I think an earnest Christian, which is the principal thing here. I was obliged to make a business visit to Salonica, and attended Mr. Michaelides' service on Sunday. I have never seen more attentive hearers than the few he had both morning and afternoon. One man, who has a family of six, including himself, has invited Mr. M. to go to his house every Wednesday evening to teach them the Scriptures, and have prayers with them. He and his son were present that day, and Mr. M. says he has every reason to believe "that they are not far from the Kingdom."

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MISS LEYBURN writes: "Our school now numbers seventy-five, and our family seventeen, for lately we have received two other girls in the boarding department, and another little girl as servant, to whom we give tuition and board to compensate for her services. I ask your earnest and unceasing prayers that God may give me strength to fulfill the duties and responsibilities of my important position."

# Home Department.

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## Power of Heathen Women.

L. M. HOOK.

THERE are many excellent people in the religious world who have an earnest desire to aid in all good works, and are foremost in advancing the cause of missions, both domestic and foreign, but fail to be deeply interested in woman's work for heathen women, from a misapprehension of its value in the Christianizing of heathen nations. They maintain, that if woman in heathen lands is so degraded, and regarded by the other sex as so utterly inferior, what great influence can she exert in the conversion of heathen, and might not mission energies be better exerted in other directions? They believe they are sustained in such an opinion from the fact that a smaller number of conversions have been reported by zenana teachers than by some others.

Indeed, it has been remarked, "Convert the men, and the women will follow, with the same obedience they practice in other matters." A larger view of the subject might convince such, that the total revolution in the religion of a nation could never be accomplished by leaving out one-half of the population, and that half the wives and mothers. There is no country in the known world where God has not created man and woman to be mutually necessary to each other. Degrade and enslave woman as you may, her influence will be felt; if she be ignorant and unlovely, that influence will be bad; but if virtuous and gentle, the reverse is the consequence.

Go with us for a little peep at domestic life in India. We will take a high-caste Brahmin. He has wealth, education, influence; in short, he is a gentleman, and can *hold his own* very respectably, conversing with any English gentleman upon social science or any other matter of grave importance; but follow him to his home. Is there any refining woman's influence there? No, he will tell you that the sex is entirely incapable of cultivation; that they

can not be taught to be companions of the stronger sex ; they are useful, for his food must be cooked by one of his own caste, and the children, in their tender years, require the mother's care. If educating her can make her more useful to *him*, he has no objection, provided it costs him nothing. A Babu one day requested the lady to teach his wife to tell the almanac, "for," said he, "that will save *me* some trouble." The social pleasures of the gentlemen consist in sitting or lying upon soft rugs, smoking and talking. The ladies, meanwhile, are in another part of the house—in apartments destitute of furniture ; they sit upon the earth floor, without soft rugs, and tend the children or await their lord's commands for his tobacco or dinner, never entering his august presence except when required to serve him ; still never imagines that she has no influence. She loves her child with all the strength of a mother's love, and devotes herself to it with unwearied care, for a Hindoo mother never has a nurse. Her boy she indulges and spoils, but never corrects ; consequently he soon grows imperious and tyrannizes over her, and by screams and blows, attains the indulgence of every desire. But let him fall into any trouble ; he immediately turns to her, and in her love is comforted. He loves his mother as dearly as the Christian boy does his, until taught by his elders that she is unable to understand anything regarding the pursuits of the lords of creation, and as he grows older he feels ashamed to be found talking with women. The young Hindoo has none of that refining heart education, the best basis on which to found a religious faith, and can not carry with him in the battle of life, recollections of holy precepts, taught him by a chaste Christian mother in the happy hours of childhood, such a shield for our Christian youth amid the snares and temptations of the world.

(*To be continued.*)

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## Extract from a Sermon,

Preached by Rev. Dr. Budington, to his congregation, Sabbath A.M., Oct. 22, being the Sabbath after Convention of Woman's Union Missionary Society, on the text,

"She hath done what she could."—Mark xiv. 8.

And what is true of woman in the Christian home and in Christian lands is not less true of the sphere she holds in the divine work of redeeming the world to God.

During the past week, for three days, a "Woman's Convention" has been held for the elevation of woman, and the education of children in heathen lands. It marks an era in the progress of Christian missions. The ladies of this church have been prominent, with others in the city of Brooklyn, in solving the problem of woman's work in the evangelization of the world. That problem is solved and no doubt remains.

The zenana work in India, and the regeneration of woman in China and Japan, with the promotion of Christian households and the training of children to be Christian wives, mothers, sisters, and teachers, is not a co-ordinate work in Christian missions, but the central and fundamental; and this work can not be even attempted except by Christian women. I commend it, then, to the mothers and daughters of this congregation. It has been largely carried on by the contributions of Bands of young ladies in the churches, known as Zenana Bands. It is a fact scarcely credible, reported in the late Convention, that these youthful Bands have contributed not less than one hundred thousand dollars. Let not the Zenana Band of this church grow cold or feeble. One of their former members is now a missionary in Japan. There can be no higher honor to a Christian Church than that they are represented on the heathen field, and keep burning on God's altar the fire of missionary consecration.

God grant that each mother of this congregation may make at least one mother in dark lands the brighter and the happier because she had a sister in a Christian land. God grant that each son and daughter of every Christian household among us may make at least one child the better in some Christian school that had not been established or sustained without them. There is to be a grand assemblage on a coming day. They shall come from the East and from the West, and these newcomers shall sit down with the children of the kingdom, and blessed will those children be, if they shall find among these strangers their own beneficiaries. What friendship will grow up in that city of golden streets and pearly gates between the daughters of Brooklyn and their sisters from India and Japan.

# Mission-Band Department.

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## The Toy-Shop.

IN a street called *Na ka Dor*, which extends east and west through the central part of a Japanese town, there is a toy-store. The Japanese have no show-windows in which to display their goods, but the front of the house is removed, and their wares, arranged with taste and skill, stand out in bold relief to the passing crowds. In that toy-store there are tiers of shelves conspicuously facing the street. From them, grim old daimios in miniature, with their rich Eastern robes and swords, look down in feudal pride. Dolls with little patches of hair on the top of their heads, or with two straight locks hanging down by the ears, with their full, wry faces and almond-shaped eyes, stand in tempting rows. Gilded bird-cages, whose inmates are voiceless, except by the magic movement of hidden springs, at which they utter some notes, and many ingeniously constructed toys are there exhibited for sale.

Up-stairs there are old bronzes, cabinets, and some fine cameos, for the owner of that store is rich, and buys his wares at the great Eastern Metropolis of beauty and wealth, the ancient capital, *Kiyoto*. His toy-shop is not of vast dimensions, being about eight feet high by six, in the rear of which is the family sitting-room, equal in size to the other. Its sole furniture is a Hibachi, upon which always stands a bronze kettle for making tea. Still, in the rear, is the kitchen, which I have never seen.

The lady of the house has charge of the sales, as her husband is absent most of the time buying goods, and gathering up interesting and valuable curiosities. About

a year since she sent to Tokio for a young girl to come and assist her. The demand was speedily supplied, and a pretty, blooming girl was installed, not behind the counter, but in the sitting-room, where she could see every one who passed, as well as the goods, and the customers who came to buy.

My heart was immediately drawn toward the young girl in prayerful solicitude for her soul; there are many snares and temptations in this great and wicked sea-port. From time to time I visited her, speaking words of life, and endeavoring to teach her the way of salvation. She became much interested, studied the Bible every day, and learned the hymns. But the person with whom she was associated, seemed wholly given to idolatry—her greatest idol, like some in dear America, being gold. She always received me kindly, and listened politely, but I could not see one ray of intelligent appreciation or spiritual enlightenment shining on her face. How many times has the cry risen to my lips, “Ephraim is joined to his idols!”

Owing to the pressure of school duties, and my visiting work, I did not go there for some time. One day I was surprised and delighted by a visit from the young girl, who said, “You have not been to teach us for so long a time that I wish to know the reason. My contract at the toy-shop will expire very soon, and I then wish to come every day, study the Bible, and learn to be a Christian.” A few days after I went to see her, and was warmly welcomed. We gathered about the *Hibachi* in the sitting-room, while I talked to them of the true God and His precious salvation by Christ Jesus. I said to the young girl before leaving, “I hope you will try and pray to God in Jesus’ name, and the Holy Spirit will teach you all things.” She replied, “I do repeat the Lord’s Prayer, which I have in a book that you gave

me." "I am very glad to hear that," I said, "but I also hope that you will learn to pray from the heart." And thus I left them, the woman seemingly stolid and indifferent, the girl earnest and eager. We can not but feel that she is not far from the kingdom.

MRS. PIERSON.

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## A Morning Ride.

SUPPOSE my friends come with me this morning, and I will try to show them what they would see if they were in India. The conveyance, which is a square-shaped box on wheels, drives up to the door, and into it we climb, and pass through our well-kept garden, to the broad street, which is lined on both sides with large trees, making delightful shade for a hot day. We drive past a few pretty low houses, called Bungalows, until we come to the city road. That large house at the left, with the broad veranda, is the residence of a wealthy Babu, a pleader in the High Court. He has inherited his riches from an old uncle who died not long ago, and left a pretty, young widow of fourteen, to mourn his loss, and drag out her weary length of days. Although I teach the Babu's wife, I have never seen the widow, as she remains very secluded.

I have also a little pupil in the handsome house next door, who comes into the lawyer's house to read. Driving on, we pass several natives in different styles of dress. That Bengali with his spotless white robes is bound for office. This man at the right, going through various motions, is a devout Mohammedan, saying his prayers, not ashamed of his religion, doubtless thanking the Lord that he is not as other men. That queer conveyance on two wheels is an ecka, drawn by a little country pony, gaily decked with scarlet and gilt. He does not look strong enough

to draw the five men packed away on the platform. This is the principal street of the city, and is closely lined on both sides with native shops of all kinds. Here the street divides, running each side of the market, which is a fine-looking bazaar for India. We will not go in, as it is so crowded with natives we could hardly find our way among them, and at this season there are not many fruits to be seen. We are bound for a district called Casari Mundi, so we turn to the left. You did not know Allahabad was so large? It contains 200,000 people, and as 5,000 are Bengalis, and want their families taught, there is hardly a limit to the work we can do. Here we are at the narrow lane, which is just broad enough for the conveyance to pass through. Keep your seat and do not be afraid, for our horse is warranted not to run away, although the gharry almost tips over. I come here weekly, and thus far have found a hard bottom, although the mud comes up to the hub of the wheels. This looks like the country, and during the rainy season the grass is a bright-green. That high grassy embankment is for the railway, and leads to the large bridge over the Jumna River. We stop on one side of this large green square; it is a very different sight now from what it was in the month of May; then you could not have seen a blade of grass, everything was parched up, and I thought it was about the hottest place in India.

Now we will begin work in earnest. You must be patient while you listen only to an unknown tongue. This first house is but a large mud hut, built around an open court, and divided off into a number of small rooms. It is inhabited by a very respectable family. In Allahabad the Bengalis do not generally live in as fine houses as they do in Bengal. I suppose the reason is, that most of them have come here to make money and spend the greater part of their days.



My pupil is a young married woman of eighteen. She greets us with a pleasant smile, brings chairs for us, but spreads a mat for her own seat, then brings a bundle of books neatly tied up in a white cloth, and crossing her feet under her, sits down. Her geography, arithmetic, and grammar are quickly recited, as she learns her lessons perfectly, and has a ready mind to comprehend, so they require but little explanation. Her writing takes longer, but you see it is well done. Her work is now shown us—a pair of stockings, striped red and gray for the Babu. She has knitted about a finger, and must still knit more in the same way, so no time need be spent over that. She wants to make him a cap and a pair of slippers, but I tell her it was better to finish one thing first. This old woman who comes making a salaam is her mother-in-law. She brings her book and goes over the alphabet. She has not learned it, and never will, but it pleases her, and I am anxious to keep in her good graces lest she should forbid the daughter-in-law to read. The little girl who is washing, and putting on a clean saree, attends our school, and as it is almost time for the ox-cart to call for the scholars, she is hurrying to get ready.

Now comes the Bible history. Our lesson is the story of Abraham's faith. Bo reads it through, then shuts the book, and gives me the whole story in her own words. I ask her a few questions, such as, "Did Abraham love his son?" "Yes." "Did not God ask him to do a very hard thing?" "Yes." "Why did He do it?" "To try his faith." "What was the substitute for his son?" "The ram." "Who is our substitute?" "Christ." "How was He our substitute?" "He died instead of us for our sins." "For *your* sins?" "Yes." "Do you believe in and love Him?" For the first time she hesitates, and then answers: "Mem, you tell me so, and I must believe it." "No, not because I tell you; what does your own heart

tell you? Is He not a Saviour who meets all your needs?" "Yes." "Can you find any from among your many gods that can compare with Him?" "No!" "Will you ask the great God to show you the truth?" "Yes, I have done it, and I will ask again, for I want to know the real truth." We will leave her in this thoughtful mood, hoping the Lord will draw her to Himself, and make her a bright light in a dark place.

G. WARD.

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## The Mountain School.

A FEW years ago a lovely American lady, who has now gone to dwell with the angels, went to reside in Italy. While in Rome she saw many bright, pretty Italian children wandering about the streets, either begging or lazily wasting the hours of every precious day. The happy thought came to her to gather these wanderers, often without a home, into schools, where they might be taught enough, to develop them into useful men and women. The good Father above smiled on this loving plan for His glory, and gradually the schools were formed and happy homes were established, where the little waifs learned many things which we strive to teach to the mission scholars in America.

One summer this gifted lady went to the mountains of Italy to gain health and strength, and there she sought out little children to whom she could also teach a better way. Now, I will let her tell the story herself, as no one could tell it so well. She writes:

"We spent several weeks in the Apennines, far away from railroads and telegraphs, and also far away from municipal schools. The population of our hamlet was almost entirely composed of wood-cutters and charcoal-burners, and their children spent the whole of the long

summer days in idleness. We opened a little school for them, which was regularly attended by about thirty girls and boys from four to fifteen years of age, none of whom could read or write, and most of whom did not know a single letter. It was rather hard work. There was not a shop within several miles, and of course no books could be obtained. But our friends painted a series of letters, syllables, and words upon cardboard. We rifled old newspapers of their headings, and pasted them upon postal cards, and our little people made in the few lessons we were able to give them, most extraordinary progress. We saw too in them the change we saw in early days among our Roman pupils. Their hands and faces grew more delicately white, their step more graceful, their shrill voices softer and sweeter. Sometimes we took them into the woods, which rang again with the echoes of their happy voices, as they sang the same hymns which so delight our own children.

We remained in the neighborhood so late that the fingers of autumn were busy weaving among the beech woods a robe which was, like Joseph's, a coat of many colors. The sheep were brought down from the higher peaks, and our children were set to watch them, or trudged sturdily along under heaps of chips and twigs. We used to hear the voices of the little shepherds above our heads, or of the wood-gatherers in the forests, singing "*io sono un agnellino*;" and the chorus which broke forth when they met us again after a day or two's separation was so full, that we feel sure they will never forget that they are indeed lambs of the Good Shepherd, although they had known but now of His infinite love and tenderness. Meanwhile, we wrote to our children of the Home, that we needed books for our little scholars in the Apennines, asking them if they could not think of some means by which they could be procured. Immediately

there followed a little package of letters. Those who had a few soldi of pocket money wished to give them at once; those who had not, begged to deprive themselves of some little luxury in order to save their share in the gift: not one was willing to be left out. Mr. Burtchaell, whose wife and sister taught constantly in our little mountain school, procured in Florence for each child, a copy of the first reader, used in the municipal schools, which he distributed when he left the hamlet. These books were the gift of our children. To the father of one of the families, who not being from the neighborhood, had learned to read, a hymn-book was given, and he promised to get the children together on festas, and endeavor to at least prevent them from forgetting what they had learned. We feel sure that even these efforts, few and feeble as they were, will be heard from, in that blessed day when the King shall "make up His jewels."

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"*Grandmamma's Letters from Japan*" is the title of a charming little book just issued by Mrs. Pruyn, the pecuniary profit from which goes entirely to the support and Christian education of girls in Yokohama. It is a book which can not fail of interest to both old and young.

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#### NEW LIFE MEMBERS.

Miss Carrie E. Ackerman, New Haven, Ct., by Miss E. S. Coles.  
 Miss Louise May Ackerman, Plainfield, N. J., by Dr. J. A. Coles.  
 Miss Katie A. Stout, Scotch Plains, N. J., by Miss E. S. Coles.  
 Mrs. Mary Upham Coe, Bangor, Maine.  
 Mrs. Geo. A. Van Wagenen, Newark, N. J.  
 Miss Bessie B. Clark, Newark, N. J.  
 Mrs. F. H. Marling by Mrs. Stephen Cutter, N. Y. City.  
 By the Kentucky Branch: Mr. Howard Putnam, by Mrs. Wm. B. Mourning, Danville, Ky.

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#### NEW BAND.

Heathen Helpers, Amherst, Mass., Miss Emily C. Upton, President.

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We gratefully acknowledge 1 box from St. Peter's Church, Brooklyn, for Miss Brittan, a parcel of books from Mrs. Neff, Cincinnati

RECEIPTS of the Woman's Union Missionary Society, from October 1st to December 1st, 1876.

Branch Societies & Mission Bands.

MASSACHUSETTS.

Amherst, "Successful Workers," per Miss Bessie Seelye, for Miss Cady's school ..... \$ 65 00  
 "Heathen Helpers," per Miss Emily C. Upton, for child in Calcutta 30 00  
 Boston, Boston Branch, Mrs. Henry Johnson, Treas. (See items below.)..... 790 47

\$885 47

CONNECTICUT.

Norwalk, "May-Flower" Band, Miss Eva Ely, Treas., for Miss Brittan's work .....\$ 20 00

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas. (See items below.) .....\$500 83

Brooklyn, Zenana Mission Band of St. Peter's Church, viz.: Mrs. John A. Paddock, 10; Mrs. Ann Burroughs, 1; Mrs. H. Hagner, 2; Mrs. J. James, 1; Mrs. Swan, 1; Mrs. Ambler, 2; Mrs. E. Goodwin, 10; Mrs. G. Wickes, 4; Mrs. Turner, 4; Mrs. H. G. Nichols, 30; Mrs. Jno. T. Walker, 4; Mrs. H. Audley Clark, 5; Miss Gardiner, (by Mrs. Clark), 5; Miss Winchell, 2; Miss A. B. Berard, 5; Miss Denroche, 2..... 83 00

Packer Institute, per Prof. A. Crittenden ..... 100 00  
 "Willing Workers," Church of the Puritans, per Miss Fullerton, for Japan ..... 60 00

Cold Spring "Hillside Mission Band," per Miss Augusta P. Wilson, of which 20 for Miss Ward's work, Allahabad, and 5 for the Sanitarium ..... 25 00

Irvington, "Irvington Zenana Band," per Mrs. J. S. LeRoy ..... 163 00

LeRoy, "North Star Band," Mrs. Dr. R. William, 1; Mrs. Dr. Chas. H. Taylor, 1 ..... 2 00

New York, "Penny Helpers," Seventh Avenue Mission School ..... 6 00

"Johnson Band," Miss Zachos, Treas., for Japan Home ..... 4 00

Rhinebeck, "Rhinebeck Gleaners," Miss Sophie E. Hill, Sec., to constitute Miss CORA C. NORRIS Life Member ..... 25 00

Tarrytown, Sunday-school of 2d Ref. Church, Mrs. David A. Rowe, Treas. .... 50 00

"Kardoo Band," Miss Augusta See, Treas., for Sanitarium, 50; for Miss Kyle's work in Athens, 63.....113 00

\$1,136 83

NEW JERSEY.

Cranford, S. S. of Presb. Ch., Mr. H. H. Cowan, Treas., \$50, gold.....\$54 75

Metuchen, Metuchen Aux., per Miss Abbie Thomas ..... 12 60

Millstone, Millstone Aux., for the Society's publications ..... 15 00

Newark, Newark Aux., Mrs. Dr. E. D. G. Smith, Treas. (See items below.) 425 85

Mrs. Jacob Van Arsdale, Collector. (See list.)..... 33 00

New Brunswick, New Brunswick Aux., Miss M. A. Campbell, Treas. 64.50; a friend, for "Hope Leighton," Calcutta, 12.50; Mrs. Geo. C. Ludlow, for Sanitarium, 20; Miss Campbell, for Sanitarium, 5.102 00

Roselle, "Earnest Workers," per Mrs. Berdan, for Sanitarium .... 50 00

Scotch Plains, "Helping Hand" Mission Band, Miss E. S. Coles, Sec., Infant Department of Scotch Plains Baptist S. S., for Mah Pwah, Maulmain, 33; Dr. J. A. and Miss E. S. Coles, for Toke Klay, and Mah Kin, at Moodong, Burma; and to constitute Miss CARIE E. ACKERMAN, New Haven, Conn., Miss LOUISE MAY ACKERMAN, Plainfield, N. J., and Miss KATIE A. STOUT, Scotch Plains, Life Members, 15)..... 183 00

South Orange, Young Ladies' Mission Band, per Miss -trang, for Bible-reader in Calcutta ..... 70 00

\$946 20

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. Chas. B. Keen, Treas., support of Miss Lathrop, gold.....\$196 00

Miss Guthrie's salary, gold ..... 100 00

Premium on gold ..... 29 60

Mrs. Morris and family, for Bible-reader in Calcutta ..... 50 00

Miss M. A. Longstreth, for Bible-reader under Mrs. Bennett ..... 50 00

"Margaret Bucknall" Band, for child widows in Calcutta ..... 61 25

"Working Men's Bible Class," of 1st Ref'd Episcopal Ch., per Mrs. Peekin, for Miss Brittan's work 12 00

Mrs. Breed and family, for "Margaret Murray," in Maulmain .... 30 00

Liaks, for March and May ..... 85 83

Bible-class of Trinity Church, Swedesboro, New Jersey, for "Maria Butler," in Miss Higby's school ..... 25 00

"Dindigul Band," Glasgow, Del., for Japan Home ..... 10 00

Total from Phila. Branch, \$649 20

Pittsburg, Pittsburg Branch, Mrs. M. H. Moorhead, Treas., for "Bessie Denny," Calcutta ..... 40 00

For "Katie Oudry," Calcutta..... 40 00

For "Hana," Japan ..... 70 00

For Maggie Woodburn, Maulmain	50 00
For school in Maulmain	41 40
For Orphanage, Calcutta	10 00
For Child's Home, Japan	5 00
Mrs. Hocker's Mission, Mexico	288 62
Total from Pittsburg Branch, \$545.02	

\$1,194 22

## ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below.)	\$188 00
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## KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas., \$117, of which \$49.25 previously acknowledged. (See items below.)	\$67 75
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## MISSOURI.

St. Louis, St. Louis Aux., Mrs. T. N. Barber, Treas., "Ruth Brank" Band, for support of native teacher in Calcutta	\$60 00
"Earnest Workers," Mrs. S. B. Dyer, Pres	20 00
	\$80 00

Total from Branch Societies and Mission Bands	\$4,518 47
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## Other Contributions.

## MAINE.

Bangor, Mrs. M. U. Coe, for Life Membership	\$50 00
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## NEW HAMPSHIRE.

Greenland, Rev. Edward Robie	\$10 00
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## MASSACHUSETTS.

Amherst, Mrs. Hickok, annual subscription	\$20 00
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## CONNECTICUT.

New Britain, Miss Louisa Nichols, donation and Link	5 00
Old Lyme, Mrs. Anson Tinker, per Mrs. Z. S. Ely	1 00
Windsor, Miss Annie M. Sill	5 00
	\$11 00

## NEW YORK.

Albany, through Mrs. Pruy: Mrs. Shortis, Ladies' Union Fair, additional, 50; Mrs. A. S. Kibbee, a Thank-offering for recovery, 10; thank-offering at Convention, 10; Infant Class of Second Ref. S. S., 5; Rev. E. Bartlett, 5; all for Japan Home	\$50 00
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Brooklyn, Mrs. E. W. Bliss, for Sanitarium	\$5 00
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Through Miss Scudder, for Sanitarium, viz.: Mrs. B. F. Abbott, 5; Mrs. Stephen Ballard, 1; Mrs. John Cook, 2; Mrs. J. D. Cornell, 2; Mrs. J. S. Ingraham, 50c.; Mrs. David M. Stone, 1; Mrs. Geo. W. Uhler, 2; Mrs. Jas. O. Van Dyke,	
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1; Mrs. O. G. White, 1; Mrs. Dr. Silas Scudder, 2; Mrs. H. M. Scudder, 2.50	20 00
Collection in Dr. Storr's Church, Oct. 19th	43 00

Miss Anderson, per Mrs. Clapp, for Sanitarium	50 00
Mrs. D. J. Lyons, for lace	1 00
Mrs. W. T. Hatch, per Mrs. A. Woodruff	5 00

Miss M. Ella Graves, per Miss Kyle, for child in Athens	50 00
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Friends at Convention for Sanitarium in India, viz.: Mrs. Williams and Mrs. T. B. Romeyn, 15; Mrs. John Johnston, 5; Anonymous, 5; Miss Kyle, Athens, Greece, 5; Miss M. E. Winslow, 2; A Friend, 2; Anonymous, 2; Mrs. Ogilvie Jung, 2; A Mite, 50c.; Mrs. E. H. Scovill, 5; Anonymous, 2	45 50
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A Friend, per Mrs. Wyckoff, for Sanitarium	20 00
Mrs. W. G. Schenck	10 00

Geneva, Mrs. R. H. Tuthill, for Calcutta and Link	6 00
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New York, through Miss Abeel, Mr. A. H. Muller, 5; Miss J. A. Hyde, 1; Miss Abeel, for expenses of Convention, 10	16 00
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Mrs. A. Van Santvoord, for "Ansa" in Peking	50 00
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A Friend, to constitute Mr. JAMES KEMLO, Life Member	50 00
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Miss S. D. Doremus, subscription	20 00
Mrs. Wm. B. Munn	10 00

A Friend, per Mrs. T. C. Doremus, for school for East Indians, Calcutta	100 00
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Mrs. D. J. Ely, for Sanitarium, 50; general work, 25	75 00
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Mrs. C. A. Miller	25 00
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Mr. Jas. Brown, per Mrs. J. LeRoy, for Sanitarium	25 00
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Mr. Kibberly, of England, as thank-offering for work in Japan	10 00
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Miss Julia Van Vorst, annual subscription	100 00
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Miss Mary Valentine, for Calcutta, annual subscription	20 00
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Mrs. R. Sewell, for India, annual subscription	100 00
Mrs. W. E. Dodge, for Sanitarium	50 00

Annual subscriptions of Miss Annie Boorman, 50; Miss Laura Boorman, 50; Mrs. Robert Boorman, 5; Miss Mary Boorman, 5; Mrs. C. R. Strong, 5	115 00
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Saratoga, Mrs. Dwight Williams	2 00
	\$1,103 50

## NEW JERSEY.

Hackensack, Mrs. Williams, collected for Sanitarium	\$32 50
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Highlands, Collected by Mrs. Proudfit, for Sanitarium, viz.: Mr. R. R. Proudfit, 10; Mrs. Buttolph, Trenton, 10; Mrs. Duane, 1	21 00
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Morristown, Mrs. R. S. Graves, through Mrs. Van Lennep, for Sanitarium	50 00
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Orange Valley, Mrs. H. E. Simmons,  
annual subscription..... 5 00  
Woodside, Miss Avery, for Sanitarium 19 00

PENNSYLVANIA.

Pittsburgh, Miss M. A. Hogg for ladle  
donated to the Society.....\$20 00

MARYLAND.

Redland, Miss Desellum for Member-  
ship, 1; Mrs. H. M. Talbot, for  
Membership, 1.....\$ 2 00

OHIO.

Mt. Pleasant, Mrs. Sarah E. Jenkins,  
for "Sono," Japan.....\$100 00

*Subscriptions for Missionary Link.*  
Mrs. Hutchinson, 6.30; Mrs. Crowell,  
Barrington, Nova Scotia, 5.48;  
Mrs. Arcularius, 9.60; Mrs. Wal-  
lace, 3.60; smaller subscriptions,  
12.80.....\$37 78  
Sales of Kardoo, Mrs. Hutchinson.. 1 50  
Miss Coles, for postage..... 50  
Check drawn in 1875, but never  
cashd..... 80 00

Total other contributions..... \$1,504 78  
Total from Branch Societies and Mis-  
sion Bands.....4,518 47

Total from Oct. 1st to Dec. 1st,  
1876.....\$6,023 25

MRS. J. E. JOHNSON, *Assist Treas.*,  
W. U. M. S.

RECEIPTS of the Boston Branch.

Mrs. Nancy Cook.....\$ 1 00  
Mrs. J. D. Richardson's Collections.. 16 00  
Mrs. Walter Baker, LINK..... 50  
Miss Harmon's S. S. class, for support  
of a child at Calcutta..... 25 00  
Through Mrs. L. M. Cordley, Law-  
rence, Mass., for the Sanitarium.. 30 00  
Beach St. Aux., through Mrs. Maria  
Bishop, for Miss Woodward's sup-  
port.....246 00  
Through Mrs. Edward Crosby; Miss  
M. P. Ball, for LINK, 65c.; Mrs.  
John Trull, sub., 1, LINK, 60c.;  
Mrs. S. P. Hibbard, sub., 1; Mrs.  
Goodwin, 50c.; Mrs. E. Crosby,  
65c..... 4 40  
Brookline Branch, Miss Louise Bruce,  
*Treas.*, for work in India, and  
LINKS..... 62 50  
Dorchester and Roxbury Auxiliary:  
Mrs. Walter Baker, 200; Mrs. A.  
M. S. Wood, 25.....225 00

*Bradford Band.*

Mrs. Elbridge Torrey..... 10 00  
" Thomas D. Quincy..... 10 00  
" James H. Means..... 10 00  
Miss Ellen Carruth..... 5 00

*Shaw Band.*  
Mrs. Bradford..... 5 00  
" A. B. Smith..... 5 00  
" R. Gleason..... 5 00  
" Vandervoort..... 5 00  
" J. S. Kendall..... 5 00  
" John Davis..... 5 00  
Miss M. H. Vinson..... 3 00  
" C. H. Vinson..... 2 00  
Mrs. Geo. Hersey..... 2 00  
" James Tucker..... 2 00  
" Taylor..... 2 00  
" Fuller..... 2 00  
" James Foster..... 1 50  
" John Foster..... 1 00  
" Still..... 50  
" M. P. Wilder..... 5 00  
" Albert Morse..... 1 00  
" Henry Mann..... 2 00  
Miss E. C. Shaw..... 5 00  
Mrs. Munder..... 1 00  
" E. L. Pierce..... 1 00  
Miss Sharp..... 1 00  
Dorchester Sunday-school..... 20 00  
Mrs. W. H. Milton, Jamaica Plains.. 25 00  
Roxbury Collections..... 20 00  
" Merry Workers," Concord, Mass.. 14 00  
Interest..... 4 07

\$790 47

MARIA N. JOHNSON, *Treas.*

RECEIPTS of Albany Branch.

Mrs. Frederick Townsend, being her  
annual subscription.....\$20 00  
Mrs. Margaret L. Abbe, being her an-  
nual subscription for the support  
of a Bible-reader..... 70 00  
"Mosaic" Band of the 2d Reformed  
Church for 1875 and 1876, by Mrs.  
J. Townsend Lansing, coll..... 40 00  
Miss Sophia Adams, for LINKS..... 1 00  
Mrs. Howard Townsend, being her an-  
nual subscription..... 50 00  
Mrs. Maurice E. Viele, for Mission

Band "Cross-Bearers," for the  
next year..... 20 00  
Mrs. Robert Strain, being proceeds of  
a Children's Fair, for the support  
of "Hama" in the Japan "Home." 75 00  
Mrs. Rufus W. Clark, being her annual  
collection, in part.....223 83  
Mrs. Thos. D. Wells, for LINK..... 1 00

\$500 83

MRS. FREDERICK TOWNSEND, *Treas.*

RECEIPTS of the Philadelphia Branch, from October 1st  
to Dec. 1, 1876.

Through Mrs. Nicholson: Mrs. A. M. Morrison, 25; Edw. Maule, annual subscription, 5; Mrs. Pechin's Workingmen's Bible Class, 12.....	42 00	Through Miss A. M. Anable: Miss Sheldon, for support of Alma Anable in Miss Haswell's school, 25; Miss Anable, 20; Miss Harriet Benson, 100.....	145 00
"Margaret Bucknell" Band, for the child-widow under Miss Brittan's care, through Mrs. M. A. Stotesbury.....	61 25	Through Mrs. A. F. Lex: Miss H. Graff, for 1875-'76.....	4 00
Germantown Aux., per Miss A. M. Bayard, Treas., Mrs. Clewell, 5; Mrs. Whitney, 5.....	10 00	Through Miss M. A. Long-treth: Mrs. A. L. Lowry, for support of Alice under Miss Brittan, 50; Sallie M. Taylor, 5; Margaret J. Handy 5; do LINK, 5c.; Anna Shipley, 5; do LINK, 50c.; Dinah Sharnon, LINK, 1; Marian J. Gibbons, LINK, 50c.; Alice M. Whelen, LINK, 50c.; M. A. Longstreth's pupils, 5.....	70 00
Mrs. Breed, for Margaret Murray in Miss Haswell's school.....	10 00	Through Mrs. Chas. E. Aaron, from Woman's Miss. Soc. and Sabbath-school of Presbyterian Ch., Maryville, East Tenn., for support of a child in Calcutta Orph.....	50 00
"A Friend".....	10 00	Legacy of Miss Mary A. Boardman, late President Phila. Branch Woman's Union Miss. Soc., per Rev. H. A. Boardman, D.D.....	\$1,000 00
Through Miss E. M. Grant: Miss Agnes Y. McAllister, 10; Miss Elizette M. Grant, 10.....	20 00		\$1,514 25
Through Miss H. A. Dillaye: Miss Bonney, 20; Miss Dillaye, 20.....	40 00		
Through Miss M. A. Barnes: Mrs. Whittaker, 5; Miss M. A. Barnes, 5.....	10 00		
Through Mrs. P. G. McCollin: S. School, 1st Bap. Ch., West Phila., 25; Mrs. P. G. McCollin, 5; Mrs. John Mustin, 2.....	32 00		
Through Mrs. J. F. Page: Mrs. J. F. Page, 10.....	10 00		

H. I. KEEN, *Treas.*

RECEIPTS of Newark Auxiliary, from July to November, 1876.

By Mrs. J. Ward and Mrs. Chas. Graham, 2d Pres. Church.....	\$68 60	Also in December.....	4 00
By Miss S. Wallace.....	45 00		\$425 85
By Miss J. Abeel, North Reformed Church.....	117 50	MRS. DR E. D. G. SMITH, <i>Treas.</i>	
By Mrs. Anna M. Pierson, Calvary ch.....	60 00	Collected by Mrs. J. Van Arsdale: Mrs. Joseph Tuttle, 5; Mrs. Fred. Teese, 5; Miss Catherine Johnson, 5; Miss C. Halsey, 5; Miss J. Hal-ey, 5; Mrs. Wm. Lewis, 3; Mrs. Jacob Van Arsdale, 5.....	\$33 00
By Mrs. Wm. A. Whitehead, Trinity ch.....	60 00		
By Mrs. E. F. Dorrance, Calvary ch.....	50 00		
By Miss Avery, Woodside.....	20 75		

RECEIPTS of Chicago Branch.

Mrs. M. M. Parkhurst.....	\$20 00	Mrs. Hunt's fine.....	1 00
Mrs. H. P. Merriman.....	20 00	Mrs. Ralph Emerson, Rockford, Ill., for "Dora Bey," Calcutta, and general fund.....	100 00
Mrs. Gen. Stager, quarterly payment for Bible-reader in Calcutta.....	20 00	For LINKS.....	1 00
Mrs. W. Gunn.....	5 00		\$188 00
Centennial Gift, Mrs. Chichester.....	1 00		
Mrs. H. M. Humphrey coll. for child in Japan.....	20 00	MRS. O. F. AVERY, <i>Sec. and Treas.</i>	

RECEIPTS of Kentucky Branch.

Emma McKay Mem'l Band, for Mrs. Pierson's salary, per Mrs. H. M. Browne, Springfield, Ky.....	\$30 00	Wm. Bassett Mem'l Band, per Mrs. W. B. Mourning, Danville, Ky., to complete Life Membership of Mr. HOWARD PUTNAM, of Danville, Ky.....	26 00
"Meum et Tuum" Band, per Miss Sue Sullivan.....	20 00		\$117 00
Nannie Phillips Mem'l, per Mrs. Campbell.....	21 00		
Samuel Albert Miller Mem'l, per Mrs. S. A. Miller.....	20 00		

MRS. S. J. LOOK, *Treas.*





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